16.

THE ARTS AND Pernicious Deſigns OF ROME.

Wherein is ſhewn what are the AIMS of the

JESUITS & FRIERS.

And what Means they uſe to obtain them, to the Prejudice of this Nation, and the future involving it in Miſery.

Together with ſome PROPOSALS to prevent the ſame.

By a Perſon of their own Communion, who turned Romaniſt about Thirty Years ſince.

LONDON:
Printed for *Henry Brome* at the Gun in S. *Pauls* Church-yard, 1680.

The
Sentiments of N: N.
(A Loyall Subject of ye Roman Catholick Communion)
Touching the Roman
Consistories Designes, & Practises,
By & with their Correspondents here, (viz:
ye Jesuites, Monkes, & Friers) to ye Prejudice
of this Nation, & ye future involving it
in Misery & Trouble, under ye (feigned)
Pretence of advancing Catholick Religion;
Together
With some Generall Remedies, or Expedients,
for Preventing thereof:
Expressed
In certaine Propositions, & humbly submitted
to ye Censure of those, whose Prudence or
Authority inables them better to judge
of Things.
London,
Printed for Henry Brome, at ye Gun
in S: Pauls Church-yard.
1679.
Both these Titles are to this one Booke.

TO THE *REVEREND*,

His moſt Honoured good FRIENDS, Mr. *H. Th.* and Mr. *N. Thr.* Divines, and Dignitaries of the Church of *England*.

Reverend, and my much Honoured good Friends,

CONcerning the buſineſs, whereof I lately promiſed to give You ſome account by Writing, being a little ſtraitned in point of Time, I muſt crave Your pardon, if you find not that good method and order obſerv'd in the following Lines, which might have been wiſhed, and that I preſume to deliver my Thoughts to You in ſuch an indigeſted manner, as I fear I ſhall be forc'd to do for want of time, that is to ſay, not in the form of a continued, and coherent Diſcourſe, but of diſtinct, ſeparate Propoſitions, ſet down haſtily, as Things come to mind. However, I think this Benefit may come of the courſe I intend, that delivering my ſelf in this manner, you will, perhaps, ſomewhat more diſtinctly, and particularly perceive what my mind is, and what ſenſe and apprehenſion of things I have: which *I* confeſs is the principal thing *I* aim at; as well to eaſe my own mind, as to underſtand what yours will be of the whole matter. *I* can hardly doubt, but in ſome things you will think me a little too apprehenſive, and that *I* do overſhoot my ſelf in ſuſpicion. But for that (*Gentlemen*) appealing to God for the ſincerity of my profeſſion herein, *I* think it ſufficient to ſay, it is a caſe, wherein *I* had much rather be blam'd for want of *Diſcretion*, than for want of *Affection*: and ſo *I* may be, though in never ſo low a degree, an

occaſion, or means, of preventing the ſad miſchief and trouble, which *I* verily believe threatens this Church and Kingdom, from the practices of certain Men, who pretend Religion much, but mind it leaſt of all, *I* ſhall not be unwilling to be accounted a *Fool*, or *Mad-man*, if need be.

As *I* have already told you, *I* can frame no particular accuſation againſt any Perſon; but muſt confeſs, my Fears and apprehenſions are only of *dangers* and *ill practices* in *general*, and for the moſt part upon *general preſumptions* and *grounds*: ſo that *I* cannot but doubt likewiſe, that this will be objected againſt me, and made a great argument by ſome to diſcredit what *I* ſay, *Viz.* that *I* do *only ſuſpect*, and *not prove*. But let them make their advantage of it. *I* am content to lye under this cenſure too for a while, rather than that my Country ſhould want the benefit of ſome timely admonition, and warning given them, to beware, how they ſuffer themſelves to be practis'd upon, to their own and the publick ruine. Dangers of this nature muſt be fear'd, and apprehended, a little before they evidence themſelves, or elſe God help us. For the ſatisfaction (*I* hope) of all that will judge indifferently, it may ſuffice, that with a clear conſcience *I* can, and do appeal to God, *the ſearcher of hearts*, that *I* ſuggeſt nothing, either by way of charge, ſuſpicion, accuſation, or otherwiſe, which *I* do not verily conceive my ſelf to have *juſt and ſufficient ground* to ſuggeſt, and to *think*, and *ſpeak* of Things ſo as *I* do, either from *their own printed Books*, or from *their private Writings* (which *I* have at times ſeen, and tranſcribed for them) or from what *I* have *heard from their own mouths*, or *the mouths of their friends* and *confidents*: except only ſome few things, which here and there *I* collect, *à paritate rationis*, or by way of argument, from what *I* have undoubtedly *heard*, or *obſerv'd* from themſelves, and from *their Books*, *Writings*, *Mouths*, reſpectively.

All that know, and duly conſider how induſtrious this Party is, to purſue and promote their proper Intereſt, will (I doubt not) acknowledge this for a truth, *That what they hold*

lawful

lawful to be done, they may be juſtly preſum'd to do, whenſoever opportunity ſerves, and that they ſee it conducible to their Intereſt to do it. Therefore to ſhew how they are principled in point of opinion, touching the lawfulneſs of the things here in general charg'd upon them, or ſuſpected of them, I ſhall not forget, in convenient place, to inſert ſome few of their Maximes, ſerving to that purpoſe.

One thing I have yet farther to add, not in the quality of a *reaſon*, to *move others* to regard what I ſay, (though it be, I confeſs, ſome little occaſion of *ſatisfaction to my ſelf*) but only becauſe I judge it not improper to be imparted to you (my Honoured Friends) and that I am particularly deſirous to hear your opinion of it. It is this: That being my ſelf a *Roman Catholick*, and frequenting the Sacrament of Confeſſion, as Catholicks uſe to do, *I* have had frequent occaſion to mention theſe following matters, at leaſt the general Heads of them, to my (then) Ghoſtly Fathers, as things that carried a ſemblance with them of *very raſh judgments* againſt ſo *great Superiours*, and againſt *Religious men*, and upon that account as being *matter of ſin*, or *juſt ſcruple*, to me. But neither could *I* ever hear any thing from them, that gave me the leaſt ſatisfactory aſſurance of the contrary, Viz. That *it was not in any ſort ſo as I fear'd and ſuſpected* of them, (though they were Jeſuits, for the moſt part, to whom *I* made my confeſſion, and ſuch Men as could eaſily have given me aſſurance, had they known it to be otherwiſe than *I ſuſpected*:) neither could *I* ever find any Benefit by confeſſing them. But though *I* have ever made it my earneſt Prayer to God, and ſtill do every day, that he would give me the grace to judge rightly and juſtly of all Men, and not to be tranſported with any *judgments*, or *ſuſpicions* concerning others, *contrary to Truth and Charity*: Yet theſe ſtill continue, and rather grow, and encreaſe upon me, than otherwiſe, diſquieting my mind, more or leſs, almoſt every day; being commonly the laſt things that leave me at Night, and returning with the firſt in the Morning. And this hath been

my

my condition theſe many Years: Which ſeeing that my conſcience, on the other ſide, clears me from bearing any grudge, or offence of mind (upon my own, or any other Man's account) towards any Perſon, or Perſons living; and that even in relation to thoſe, whom in the general I cannot but think and ſuſpect to be very faulty, I find not my ſelf otherwiſe affected, than moſt truly to love, honour, and reſpect them for their *Calling* and *Characters* ſake. I cannot but for this reaſon alſo a little the more yield to my own *fears*, and think, that in *fearing* and *judging* ſo as *I* do, my fear is not altogether *without cauſe*, nor my judgment much *contrary to Truth* and *Charity*. However, ſuch as they are, in order to receive your further *Counſel* and *Direction* concerning them, *I* take the Boldneſs to preſent them to You, in the plain Form that followeth.

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The

THE *PUBLISHER* TO THE READER.

'BE *pleas'd (good Reader) to take notice, that in purſuance of* 'ſome *Verbal Diſcourſe had with two Reverend Perſons of* 'the *Church of* England, *ſome Years ſince deceaſed, the following* Mr. Thorndike. 'matters were first committed to Paper, in, or about the Year 1668. Mr. Threſſcroſs. 'at which time it was much fear'd, and talk'd by many, as if ſome 'miſunderſtanding would have happened betwixt the King and 'Parliament upon occaſion of the then late Dreadful Burning of 'the City: and the Writers intention was, ſo far as it lay in the 'power of ſuch a private Subject, to endeavour, by giving a 'timely Warning to all Perſons concern'd, to prevent (if poſſible) 'ſo great inconveniences, and miſchiefs, as would undoubtedly 'have followed ſuch a Breach: in order to which prevention, 'he was alſo willing for his part, that his Sentiments ſhould 'have been made publick, at the time when he firſt declar'd 'them. But that Cloud by the good Providence of God, and the 'wiſe proceeding of Parliament, ſcattering as it were of it ſelf, 'and Serenity of State returning, Thoſe Reverend Perſons a- 'bove named (whoſe further encouragement and aſſiſtance (to 'ſpeak the truth) was of neceſſity to have been afforded to the 'Publication of them) judg'd it not fit to hinder the quiet com- 'poſure of things, by caſting in ought that might move diſpute, 'miniſter talk, or ſerve to keep on foot publick jealouſies, and 'diſcontents. So they have lain ever ſince in the ſame private 'Manuſcript, in which they were firſt drawn up. But (as it 'happens by the ſame Permiſſion, and order of Divine Provi-

'denee) *the face of publick affairs beginning now again to change* 'ſo much to the worſe, *and the preſent ſtate of things ſo evident-* 'ly confirming, *and fully juſtifying thoſe* General fears, ſuſpi- 'cions, *and* jealouſies, *which the Writer of theſe following* 'Propoſitions *profeſſes to have had, and to have laboured under* 'a long time together; *to the end, that our great, and high-* 'contraſting Animoſities do not hurry us unawares, into irreme- 'diable Evils, *the Author hath now a ſecond time given his* 'conſent to their Publication, *in the ſame form and manner, and* 'without any great alteration from what they were in the firſt 'Copy: *Verily judging the Contents, if well and duly conſider'd,* 'may, with God's bleſſing going along with them, ſerve in this 'juncture of time as ſo many ſeaſonable Retentives, *to hold us* 'back from running ſo haſtily and headlong to our own ruine; *or as* 'ſo many gentle ſuffuſions *to correct, and cool the vehemency of* 'our diſtempered heats.

'It is therefore, *both by the Author and Publiſher, heartily* 'wiſh'd and deſir'd, *that his* private Thoughts, *hereby made* 'publick, *might be ſo happy, as to come to the knowledge, and* 'be thoroughly reflected upon by all the good People of this Nation: 'and particularly, I cannot but prompt to them thoſe Propoſitions 'which concern, and ſhew the means of Cementing our Unhappy 'differences, and thereby fruſtrating the hopes and Deſigns our 'Enemies have upon us, by reaſon of them; which are Propp. '24, 25, 26, 27, 28, 29, 30, 31, 32. Thoſe alſo that diſcover, 'and lay open the various, and ſubtle practices of our great Enemy '(the Roman Conſiſtory and its Emiſſaries) to kindle, and keep 'up Diſſenſions amongſt us, and by means of them in fine to ſub- 'ject us, not ſo much to the obedience of True Religion (which 'they neither regard, nor care for, but only for their Intereſts ſake) 'as to their own arbitrary Wills, Pride, Tyranny, and Superſti- 'tions: Which likewiſe, if God permit, and that moderate Coun- 'ſels take not better place with us, they will infallibly effect firſt 'or laſt. Nothing can hinder, or prevent them, but our own 'timely Uniting, and joyning together hearts and hands, Counſels

'and

'and Interests, Affections, Endeavours, and All whatsoever we 'have, or can make use of for common defence, in such manner as 'is hinted in the above-mention'd Propp. 24, 25, 26, &c. But 'for their practices, see Propp. 7, 8, 9, 10, 11, 12, 13, 14, 17, '18, 19, 20, 23. And finally, that we do not omit to consider what 'is said concerning the Jesuits immense Wealth, most unlawfully 'gotten, and rak'd together, and of its perilous importance to all 'Princes, and States whatsoever, where they have the like ad-'vantages, and do practise the like industries for the amassing 'wealth in a clandestine, and less perceived way. Neither do the 'Monks (or other Religious, I suppose) fall much short of their 'proportion in each kind, that is, of having, and possessing excessive-'ly-superfluous Mammon, or Riches, and of avaritious industry, di-'ligence, and desire to get more. For this, as relating to the Je-'suits especially, see Propp. 33, 34, 35, 36, 37, 38, 39, 41. and 'for the Interest and Power, the Consistory, and they, Viz. the Je-'suits, Monks, and Friers, have also now gained, and do at present 'hold, and drive on out of Christendom, that is, in the Turkish, 'Persian, and Chinese Empires, see Propp. 48. to the end of the 'Discourse.

'Now concerning the Author, or Writer of the following mat-'ters, there needs no more be inquir'd, or said of him, than what 'himself confesseth in the Title-page, viz. that he is, as to matter 'of Faith and Religion, of the Roman-Catholick Communion; but 'yet a Loyal Subject, and one that hates all kind of disloyalty (whe-'ther in opinion or practice) as much as any Protestant in England: 'of which he is also ready at all times (when requir'd) to give the 'best assurance he can, and the utmost that the Law requires of the 'Subjects of this Nation: being indeed one, whose private condi-'tion considered, cannot easily be thought to have any design in pub-'lishing these his Sentiments, more than to be (under God) some 'little means of helping to prevent the manifold Confusions, trou-'bles, miseries, devastations and bloud-shed, which those hasty 'and precipitate Counsels, that some are found too ready to ad-'vance, partly out of a mistaken Zeal for Religion, (which is in

'truth

'truth meer animosity and haughtiness of spirit) and partly for 'their own private ends, will certainly in short time bring upon 'his native Country, far more grievous, than any they have yet 'felt, or seen in War. And therefore prayeth, that his good and 'dutiful Intentions being accepted, his oversights (in case any 'such be found to have slipt his Pen, worthy of remarque) may 'receive a mild censure, and be look'd upon as the Effects (for so 'they are, I appeal to God) of a most pure, and intense affection for 'the good of this Nation in general; and in particular for the 'Health and Well-being of his Majesties Royal Person, for his 'safety and preservation from all dangers, publick or private, 'and for his long, happy, and peaceful Reign over us: likewise '(as duty requires) for the health and happy return (when it 'shall be safe for him) of his Royal Highness: and in the mean 'time for the inviolate Conservation of all his Princely Rights, 'Titles, Dignities, and Prerogatives to him and his Heirs; and 'for the frustrating of all those desperate and destructive Coun-'sels and Practices, which are said to be carried on for the 'disinheriting of his Royal Highness because of his Religion: 'than which design, nothing ever was, or can be thought of, 'more Unadvised, and tending to the Nations ruine; or that doth 'more evidently proclaim it self to be the very counsel, and project 'of those our deadly enemies here complain'd of: who have by some 'of their hired, or brib'd Agents amongst us, clancularly and un-'derhand procur'd it to be set on foot, on purpose to involve us 'in endless and inextricable troubles, contentions and mischiefs 'following upon them; from which God in mercy deliver Us, 'and cause us to see (I say not only the iniquity, injustice, illegal-'ness of the Project, which are apparent to every eye, but) the 'manifest impossibility of ever carrying it on, and maintaining 'it against so many and great oppositions (both domestick and 'foreign) as will undoubtedly appear against it, when the re-'solution shall be once taken, and form'd into an Act of State: 'Which that it may never be, nor the traiterous phansie ever 'be thought worthy of motion, but rather be look'd upon with

'horrour,

'horrour, and rejected with deſerv'd indignation by all the good 'Members of our enſuing Great Council, the Parliament, as 'alſo by all Good Patriots, Lovers and Well-wiſhers of their 'Countries publick, and common Good, Peace, Tranquillity, Quiet, more than their own Wills, private Paſſions, Intereſts, and 'Concerns, is, and ever ſhall be (as both Duty and Conſcience 'binds) the daily, and moſt earneſt Prayer, of (Good Reader) 'Your loving Country-man, and moſt hearty Well-wiſher of the 'Beſt Things to You from God.

Auguſt 25th. 1679.

N. N.

A Note concerning *ERRATA.*

THE PRESS hath done its part ſo well in this little Thing, that unleſs a diligent peruſal deceives me much, there is not to be obſerv'd one fault worth correcting, ſave only in the word *Hyocriſy*, pag. 17. Prop. 26. line 11. for which, if thou readeſt *Hypocriſy*, I have no more to ſay, but *Cave & Vale, Lector.*

TO

The SENTIMENTS *of* N. N.

Touching the

ROMAN Conſiſtories,

DESIGNS and PRACTICES, &c.

The Firſt Propoſition.

THat though the *Roman* Catholick Religion, in the Principals thereof, *Viz.* ſo much as is grounded upon *Chriſtian Tradition*, the *Univerſal practice of the Church*, or the *Authority* and *Definition of General Councils*, be (in my perſwaſion) undoubtedly the True Chriſtian Religion, and in all the parts thereof *Good* and *moſt Acceptable to God*, and conſequently alſo moſt worthy to be embraced, and profeſſed by all Chriſtians: Yet through the infirmities of Men, and the *Vicious corruption of Times*, hugely declining in point of *Judgment*, as well as *Manners*, from primitive and priſtine integrity, to my extream grief and ſcandal, I find it to be here in *England*, of all others generally ſpeaking, an affair, or buſineſs, moſt *Unfaithfully* and *Unworthily* managed by *Thoſe*, who in vertue of their reſpective *Callings* and *Offices* in the Church of God, have the chief management thereof in their hands.

Note. ☞ *'The ingenuous Proteſtant Reader will not (I hope) be offended, that 'ſuch a Propoſition as this is ſet in the Front of my Sentiments, it being 'neither by way of* Challenge, *nor out of any* private confidence, *or* pre-'ſumption *ſet down, but meerly and ſimply as a profeſſion of my preſent 'Belief; which being (as I ſaid) ſincerely* Roman Catholick, *I thought 'it not Unneceſſary to intimate ſo much briefly in this place, as well to pre-'vent* Scandal-taking *by ſome, who may be too apt to interpret things to the 'worſt; as to ſhew, that though in the following* Propoſitions *I be to men-'tion with great diſlike, many Things of* private opinion *and* practice *a-'mongſt* Roman Catholicks, *yet I do it with a clear conſcience, and with-'out any (the leaſt) prejudice to that Faith, which I hold in common with 'them, upon the grounds mentioned in the ſaid* Propoſition, *Viz.* Chri-'ſtian Tradition, *the* Authority of General Councils, *&c.*

Propoſition II.

2. Who are meant by *thoſe, who have the chief management of Catholick Religion in England*, is ſufficiently known; therefore I ſay in the ſecond place, That neither the *Conſiſtory* of *Rome*, nor their principal *Correſpondents*, (which, as I ſaid, are the *Jeſuits*, *Monks* and *Friers*, with ſome few others of the *Engliſh* and *Iriſh* Clergy, penſion'd by procurement and help of the *Jeſuits*, &c. and therefore wholly dependent on them) do at all ſeriouſly deſire any general advancement, or liberty of *Catholick Religion*, nor any General Converſion of the People of this Nation from the Errours of Proteſtantiſm: But only make uſe of that pretence for their reputation ſake, and the better to carry on their own private, and more intended Deſigns; which are *Ambition*, *Honour* with *Eaſe*, *Emolument*, *Power*, *Authority*, and the like.

Propoſition III.

3. That if any credit may be given to Perſons of their Quality, and to their frequent, publick and moſt confident Aſſeverations, it cannot be doubted, but at the time of his Sacred *Majeſtie's* moſt happy, and long-wiſh'd for Reſtauration, Things were at ſuch a paſs, and the Cauſe of *Catholicks*, as well as other Diſſenters, ſo favourably look'd upon by all ſorts of People; that had *Thoſe*, who pretend to *the chief care of Religion*, as well here at Home as abroad, ſeriouſly and in good earneſt deſir'd the advancement thereof, it might have been procur'd, even by

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an Act of Parliament; in such good measure, as that it should have been free for them, (I mean for all *Catholicks* of Loyal and moderate Principles) privately to have exercised their Priestly Function in all the parts of it without danger, or molestation; though not, perhaps, to an absolute repeal of all the Statutes against it, or them. Now what should move both the one, and the other of these Parties so deeply, and heinously to prevaricate in a cause, so worthy of their best endeavours, and which they will seem so much to own, must be left to private conjecture: which yet, if we consider things well, it will not be hard to make.

Proposition IV.

I say therefore, that one principal Reason, why *Those* here in *England*, did not effectually endeavour this liberty of Religion, when time was, (so as they might and ought to have done) was without doubt in great part their *Unwillingness* to be oblig'd to the duty of *Preaching*, which would then have been generally expected of them, and whereto they have so little *Affection*, (their *Sufficiency* I shall not question, knowing it by experience in some, and not doubting it in others) that in all the *English* Orders, *Viz.* of *Jesuits*, *Monks* and *Friers*, there were not Three Persons to be found (when enquiry was made about it by some that had Authority) willing, or inclinable to undertake that most necessary charge in any constant manner. Not to mention their like Unwillingness to conform to that more strict regularity of life, manners, habit and conversation, which the Gospel, and many holy Canons of the Church require of them, and would then (if Religion had been made free) as well for their own honour, as for good example, and conscience sake, have been no less look'd for at their hands. 4.

Proposition V.

That the reason, why the *Consistory* also neglected this opportunity, (and thereby in effect betrayed that cause, which they pretend so much to maintain) was really no other than this, That they do not indeed *care for Religion*, nor mind, or look at the advancement thereof, either in *England*, or any where else, farther than it serves for the advancement of the private and temporal Interests of the Court and City of *Rome*: Which, in relation to *England* alone, is manifest enough, even from 5.

hence, *Viz.* that though the general Unqualifiedneſs of their Churchmen here, were by ſome, ſent from the *Conſiſtory* with particular authority to enquire into that affair, ſo much taken notice of, that thereupon, and for no other reaſon, not without ſome reſentment, they Voted, That it was not for the honour of Catholick Religion, that the profeſſion thereof ſhould be free in *England*, but rather ſtill to remain under Perſecution; although, I ſay, this matter were ſo long ſince ſufficiently taken notice of by Thoſe, who want not authority to do well, if they pleas'd; yet neither then, nor ſince, has there been any good order taken for the redreſs of thoſe abuſes, and ſupplying thoſe patent, and ſcandalous defects, which they found, and made ſhew to be much offended at. But on the contrary, inſtead of reforming what is known to be amiſs, or quickening up that moſt grievous and ſcandalous Acedie of Eccleſiaſticks to a better performance of duty, letting all things remain as they were, or rather to run on from bad to worſe; as time in the revolution of a few years will further ſhew, to the deſerved ſhame both of the one and the other.

1660. or 1661.

Propoſition VI.

6. This therefore may be laid down (I think) as an indubitable Maxim, and matter of Conſideration to all Princes, and People of Chriſtendom, That the Intereſt of the *Roman Court* and *City*, and not the advancement of the Religion; the advancement of their profit, the advancement of their Extravagant Authority and Power, (and not of the true Catholick Faith and Religion without theſe) is the thing, which the *Roman Conſiſtory* looks at in all their Counſels and Proceedings: it is the *Cynoſura*, by which they ſteer all their courſes.

Propoſition VII.

7. It is likewiſe evident, that in order to this end, *Viz.* of advancing their Temporal Intereſts and Grandeurs, they have wholly laid aſide, and do totally neglect all ways, and means of advancing Religion, here in *England*, that are fair, open and proper, and ſuch as might have been attended unto *with permiſſion of the State*, and had its effect by *the free and deliberate conſent of the People themſelves*, as it ought to be: and think only of the ways of Policy and Power: of Policy to ſurprize us; and of Power to compel us, when they ſhall ſee time: In the mean while waiting

waiting to this purpoſe the opportunity of finding (or otherwiſe of making) ſome Foreign Prince, or Princes, our Enemies: into whoſe hands, what by the help of Domeſtick Factions, what by their own evil practices, they doubt not but to be able, in time, to devolve the Sovereignty of theſe Nations, and by that means to promote their Temporal Intereſts (Viz. *Profit* and *Power*) here, more than they can hope to do under the preſent Government: which God preſerve, and eſtabliſh.

☞ *Since the writing hereof (which was about Ten, or Eleven Years ſince) ſomething has fallen out concerning his Royal Highneſs, the Duke of* York, *which may make it probable, that the* Conſiſtory *will uſe all their Intereſt and Power to promote his Rights, and Title in Reverſion. To which I anſwer, it may be ſo they will, if they can ſee no other way of proceeding more advantageous to themſelves. But be ſure they will do nothing without Stipulation, and forcing his Highneſs (for the gaining of their favour) to condeſcend to ſome conditions, or other, leſs worthy of his Highneſs's Princely Dignity and Honour, and no leſs contrary (perhaps) to the Liberties and Freedom of Theſe Nations. How much better therefore were it, that his Highneſs were called home, and that (for more ſecurity) by the Joynt-authority and Votes of Both Houſes of Parliament; where, his Rights firſt ſolemnly acknowledg'd, Conſultation may be afterwards freely had concerning ſuch Laws, as ſhall be judg'd neceſſary for preſerving, in time to come, the Proteſtant Religion, by Law now eſtabliſhed, in its full Liberty, with all the Rights, Priviledges and Immunities by Law belonging to the Miniſters thereof againſt all attempts whatſoever, made by what Perſons, or Powers ſoever, and upon whatſoever pretenſes: Unto which Laws, with convenient* Salvo's *and* Proviſo's, *for the Liberty of his Highneſs's Perſon, and Domeſticks, there's little doubt to be made, but his Royal Highneſs, for the full ſatisfaction of all the good People of theſe Nations, and for the quieting of mens minds, will readily conſent, and oblige himſelf as far, as can be requir'd of him by the wiſdom of Parliament.*

Propoſition VIII.

That it is the *Intereſt*, and alſo the *avowed Policy* of the *Roman* Court, 83.
in order to the perpetuating, and eſtabliſhment of their own Domination and quiet, to keep all other Princes and People, as much as may be, in continual trouble and commotion, and if not in ſome *actual War*; and *Hoſtility*, yet at leaſt in *jealouſie* one with another: and more eſpecially

ſuch

ſence, *Viz.* that though the general Unqualifiedneſs of their Churchmen here, were by ſome, ſent from the *Conſiſtory* with particular authority to enquire into that affair, ſo much taken notice of, that thereupon, and for no other reaſon, not without ſome reſentment, they Voted, That it was not for the honour of Catholick Religion, that the profeſſion thereof ſhould be free in *England*, but rather ſtill to remain under Perſecution; although, I ſay, this matter were ſo long ſince ſufficiently taken notice of by Thoſe, who want not authority to do well, if they pleas'd, yet neither then, nor ſince, has there been any good order taken for the redreſs of thoſe abuſes, and ſupplying thoſe patent, and ſcandalous defects, which they found, and made ſhew to be much offended at. But on the contrary, inſtead of reforming what is known to be amiſs, or quickening up that moſt grievous and ſcandalous Acedie of Eccleſiaſticks to a better performance of duty, letting all things remain as they were, or rather to run on from bad to worſe; as time in the revolution of a few years will further ſhew, to the deſerved ſhame both of the one and the other.

1660. or 1661.

Propoſition VI.

6. This therefore may be laid down (I think) as an indubitable Maxim, and matter of Conſideration to all Princes, and People of Chriſtendom, That the Intereſt of the *Roman Court* and *City*, and not the advancement of the Religion; the advancement of their profit, the advancement of their Extravagant Authority and Power, (and not of the true Catholick Faith and Religion without theſe) is the thing, which the *Roman Conſiſtory* looks at in all their Counſels and Proceedings: it is the *Cynoſura*, by which they ſteer all their courſes.

Propoſition VII.

7. It is likewiſe evident, that in order to this end, *Viz.* of advancing their Temporal Intereſts and Grandeurs, they have wholly laid aſide, and do totally neglect all ways, and means of advancing Religion, here in *England*, that are fair, open and proper, and ſuch as might have been attended unto *with permiſſion of the State*, and had its effect by *the free and deliberate conſent of the People themſelves*, as it ought to be: and think only of the ways of Policy and Power: of Policy to ſurprize us; and of Power to compel us, when they ſhall ſee time: In the mean while waiting

waiting to this purpose the opportunity of finding (or otherwise of making) some Foreign Prince, or Princes, our Enemies: into whose hands, what by the help of Domestick Factions, what by their own evil practices, they doubt not but to be able, in time, to devolve the Sovereignty of these Nations, and by that means to promote their Temporal Interests (Viz. *Profit* and *Power*) here, more than they can hope to do under the present Government: which God preserve, and establish.

☞ *Since the writing hereof (which was about Ten, or Eleven Years since) something has fallen out concerning his Royal Highness, the Duke of* York, *which may make it probable, that the* Consistory *will use all their Interest and Power to promote his Rights, and Title in Reversion. To which I answer, it may be so they will, if they can see no other way of proceeding more advantageous to themselves. But be sure they will do nothing without Stipulation, and forcing his Highness (for the gaining of their favour) to condescend to some conditions, or other, less worthy of his Highness's Princely Dignity and Honour, and no less contrary (perhaps) to the Liberties and Freedom of These Nations. How much better therefore were it, that his Highness were called home, and that (for more security) by the Joynt-authority and Votes of Both Houses of Parliament; where, his Rights first solemnly acknowledg'd, Consultation may be afterwards freely had concerning such Laws, as shall be judg'd necessary for preserving, in time to come, the Protestant Religion, by Law now established, in its full Liberty, with all the Rights, Priviledges and Immunities by Law belonging to the Ministers thereof against all attempts whatsoever, made by what Persons, or Powers soever, and upon whatsoever pretenses: Unto which Laws, with convenient* Salvo's *and* Proviso's, *for the Liberty of his Highness's Person, and Domesticks, there's little doubt to be made, but his Royal Highness, for the full satisfaction of all the good People of these Nations, and for the quieting of mens minds, will readily consent, and oblige himself as far, as can be requir'd of him by the wisdom of Parliament.*

Proposition VIII.

That it is the *Interest*, and also the *avowed Policy* of the *Roman* Court, in order to the perpetuating, and establishment of their own Domination and quiet, to keep all other Princes and People, as much as may be, in continual trouble and commotion, and if not in some *actual War*, and *Hostility*, yet at least in *jealousie* one with another: and more especially such. 83.

such Princes and People, as are either her professed Enemies, or not so much her Friends, as it is pretended they should be.

Proposition IX.

9. That in order to this end, Viz. *the prudent management of their Interest*, the *Roman Consistory* maintains her Instruments, and Agents in all the Princes Courts, that are of any consideration in Christendom: Some *publick*, and commonly *known*, as *Nuncioes*, *Internuncioes*, *Legats*, &c. where they will be admitted: others *secret*, and *not known* to be what they are: the chief business, both of the one and the other (respectively) being to observe the Inclinations, Passions, Humours, and several Interests of Those, who sit at the Helm of Government, or are any way considerable in State; and accordingly by their dexterous Insinuations and Compliances to work upon them, and to dispose and temper them, so far as they can, to such resolutions, as are best agreeable to their own designs, and to the designs of the Court from whence they come: or otherwise, if they cannot, yet at least to stave them off, and keep them, as much as is possible, from being Enemies, or acting any thing contrary to the *Consistories* Interest: which is, as it were, their After-game.

Proposition X.

10. That by means both of the one and the other, but chiefly of those of this latter sort, Viz. *Unknown*, *conceal'd*, and *disguized* Agents, it is in the power of this *Roman* Court, more or less, and at all times, ordinarily speaking, to excite and stir up (almost) what proceedings of State she pleaseth, and also to allay and put stop to them, when she sees cause; to advance, and likewise to obviate, and hinder what designs and resolutions she thinks fit; and in fine to foment and enflame what factions, and to dash together what Parties (and what Persons) she finds it to be expedient, and conducible to her own ends.

Proposition XI.

11. That as by her *private* and *unperceiv'd* Instruments the *Consistory* moves War, and Dissention, and is cause of much mischief and disorder in the Civil

Civil Government, and State of Princes, ſo by her *publick*, *known*, and *avowed* Miniſters, (ſuch as are *Nuncios*, *Legates*, and the like) ſhe doth no leſs ſtudiouſly (I mean in outward appearance) negotiate, and labour the procuring of peace, and redreſs of publick diſorder. But all for Intereſt ſake, and more out of *policy*, than *conſcience*. For thereby ſhe maintains her own reputation amongſt Chriſtian Princes; and by the peace which ſhe procures, is not unmindful, as occaſion ſerves, to make her own particular advantages.

Propoſition XII.

That it is much to be fear'd, his Sacred *Majeſtie*, through the Unhappineſs of his being abroad ſo many Years, together with all his Chief Counſellours, and Miniſters of State, then abroad with Him, did become more or leſs obnoxious to the Counſels, and Practices of the *Roman* Court: and that partly by pretence of *doing good Offices*, and partly by other Arts, ſuch Miniſters and Agents of the *Conſiſtory*, as we now ſpeak of, have gain'd too great an influence upon his *Majeſties* Court, and Counſels: if they did not alſo force them, through the ſad exigency of their affairs, to ſome compliances with that Court, beneath his *Majeſties* Honour, and contrary to the juſt Intereſts of the Nation. 12.

Propoſition XIII.

That it is not much to be doubted, but this ſaid Court, or Conſiſtory of *Rome*, having by their practices with and upon the late *Uſurpers*, and *Rebels* here in *England*, and by their *Dividing Counſels*, brought things to ſuch a paſs, as that it was both *feiſible*, and alſo *for their Intereſt*, that his *Majeſtie* ſhould be reſtored, they did upon that account, *Viz.* for their *Intereſt-ſake*, and not for any *good will*, effectually contribute thereunto, and by their ſeveral Agents and Inſtruments co-operate, and help towards the moſt happy, and moſt juſt Reſtauration of his Sacred *Majeſtie* to his Royal Throne and Dignity; and that by the advantage of this ſervice (how much prejudice, and miſchievous diſſervice they had formerly done him) they do yet hold, by ſome *conceal'd*, and *leſs known* Inſtruments, a great and very powerful influence upon his *Majeſties* Councels and Court. 13.

Propoſition

Propoſition XIV.

14. That 'tis as little to be doubted, but the late Unhappy War with the *Dutch* was (originally) the project, and contrivement of ſuch *Roman Emiſſaries*, and Counſellours as aboveſaid, who under diſguiſe and ſhew of Friendſhip haunting the Courts, and Supream Councels of both Nations, do equally abuſe Both by ſuch feign'd, and ſubtle pretences, as they are ever furniſh'd withall, and ſutable to the Inclinations of Thoſe they have to deal with: as in this preſent conteſt, with *Honour* and *Victory* on the one ſide; of *Profit* and *Emolument* to the other: but with a ſucceſs to Both, anſwerable to the adviſedneſs of the Undertaking, and to their *Good Will*, who really engaged us in the quarrel.

Propoſition XV.

15. Nor can I but think, for the ſame reaſons, that the late Unhappy diſgrace of my L. Ch. *H.* with his Sacred *Majeſty* and the Parliament, is another effect of their ſubtle, and malicious practices, of whom we now ſpeak; offended with him for being ſo much an enemy to the ſaid War, as he is known to have been; and for ſo effectually and happily procuring the preſent peace: Both which actions of his were little to the Guſt, or good liking of the *Conſiſtory*. Yea, I verily think, if the Truth of ſuch Things could be known, and matters examined to the bottom, the chief crimes, of which my Lord Ch. ſtands accuſed, would (if real) be found to have been the effect of their own temptations, who have now, for the reaſons laſt mention'd, under-hand procur'd his ruine for them: and particularly, that his preferring of Presbyterians, doing ill offices, or neglecting the Indigent loyal Officers, together with the buſineſs of *Dunkirk*, and (generally) all thoſe other matters, which were firſt exhibited, or ſaid to be exhibited againſt him in Parliament by the E. of *Br.* there is none of them, but (if his Lordſhip were rightly charged with them) he may be thought to have conſented unto, and proceeded in them, according to the direction, and at the inſtance of this Party: with whom, at his firſt return into *England* with his Sacred *Majeſty*, it is certain, if *Jeſuits* themſelves may be credited in the affair, he had intimate intelligence; and was no leſs confided in by them. Neither is it any diſallowed policy, or practice, with the *Conſiſtory* (though they have ſcarce any Preſident for it, but what Satan, and his Kingdom of Darkneſs

Darkneſs affords) to tempt, by ſome inſtruments, to ſin, and to proſecute, and puniſh by others.

Propoſition XVI.

Bad Counſel likewiſe it was, (however unwarily admitted, or permitted by us) and, I make no doubt, coming originally *from the ſame adviſers*, that his Royal Highneſs ſhould ſo perpetually engage himſelf in Theſe Sea-fights, as he hath done all along, firſt and laſt: wherein, doubtleſs, his deſtruction was more particularly aim'd at by this party, than any thing elſe: though hitherto it hath pleas'd Almighty God to preſerve him in ſuch particular manner alſo, as may tell the perfidious contrivers of his danger, how much their Counſels are diſpleaſing to him, and contrary to the counſels of Heaven. May it pleaſe the ſame Divine Goodneſs ever to protect his Royal Highneſs from the Machinations of whatſoever Enemies, and from all dangers and miſchances; and to make his Princely heart duly Thankful, and obſervant of Divine mercies, that he may heap more favours and mercies upon him. In the laſt War there are ſaid to have been ſome particular provocations given him, and indignities put upon him by the *Dutch*. Whatever they were, his Highneſs may do well to look upon them as the projects and contrivances of this ſort of men, done on purpoſe to incenſe him, and render him irreconcileable to that Nation. However that his Highneſs would more value his Princely Perſon, (on which the welfare of Three Nations doth ſo much depend) than to ſeek revenge with ſuch extream peril to himſelf, I am ſure, cannot but be the ſenſe and prayer of all that love *England*, or the Royal Family. 16.

Propoſition XVII.

That theſe Agents of the *Conſiſtory* (I ſpeak ſtill of thoſe, who are *clandeſtine* and *not known*) do, not ſeldom, but almoſt perpetually act contrary to one another, according as their deſign, and the ſubject they have to work upon, do require, and little doubt there is to be made, but that there are in *England*, (and have been all along our late Troubles) of this company, and ſort of men, thoſe that under diſguiſe do both act, and plead for all parties: ſome for the Presbyterian, others for the Independent; Some for the Anabaptiſts, others for the Quakers: yea ſome, perhaps, even for the Proteſtant Church it ſelf, and Clergy of 17.

England; though most feignedly, and hypocritically all, and only to drive on their own design; which is to multiply dissensions amongst us, and to keep the several parties at as great a distance, and disunion of hearts and counsels as they can. And in this craft they have thriven so well, that from what I do certainly gather from the mouths and profession of some of them, I can make little doubt, but that at this present all, or most of the principal, and leading Men in all the dissenting Parties in *England*, are, if not brib'd, or pension'd, yet some way or other purchas'd, gain'd, wrought upon and abus'd (mediately or immediately) by these Ministers and Agents of *Rome*. I do not except that religious, and honest Gentleman, (and sincere *Royal Convert*, I hope) Mr. *W. Pr.* himself, when living.

Proposition XVIII.

18. That the general drift, and design of these Men, being to make all parties as discontented with the State, and present Government, as they can, and the Governours themselves odious to the People, to this end they want not fit Instruments, privately, so far as they can, and find it expedient, to mis-counsel those, that are chief in Government, and by the advantage of pleasing, and complying with their natural affections, and passions, to mis-lead them into such courses, and to engage them in such resolutions, as tend to nothing more, than to expose their persons to publick hatred and contempt, and their affairs to danger.

Proposition XIX.

19. That it is generally (and no less certainly) true, both of the Princes and People, of the several States, and Regions of Christendom, that they do (all of them more or less) render themselves obnoxious to the practices of the *Roman Court* by this means; that is to say, by their Unwary and ill-advised pursuing of their private passions, and Affections, of their private, and particular Interests, Animosities, Ends, without due regard to the dictates of *Reason*, *Religion*, *Piety*, *Justice*, and *Virtue*, which is requisite: and that the crafty, complyant managing of Peoples Inclinations and passions, by the hands and industry of such Agents as she makes use of, is (to speak the truth) the very *Neptunes Trident* of *Rome*; (*hâc movet & componit æquas*) I mean, it is the chief Art and Engine, whereby that Court, (not much unlike the Woman mentioned

tioned in the Apocalypse, *sitting on many Waters*) moderates at this day the publick affairs of Christendom, and tempers them all to her own Interest. Apoc. 17. 5.

Proposition XX.

Now, as the designs of the *Roman Consistory* are, in a manner, wholly mundane, secular, and aiming at temporal Things; to wit, the upholding, and advancing in what they can, their worldly Interests of *Profit*, *Power* and *Authority*, &c. So are the *Principles* by which they act, and the *Doctrines* and *Maximes*, by which the Divines attending that Court do instruct, and direct them, no less corrupt, spurious, and perniciously different from the genuine Maximes of Christ's Holy Gospel, and from the true Primitive, Catholick, and Apostolick Doctrine of the ancient Fathers. Evil and debauched practices suppose most commonly a debauch'd, and perverted judgment; it being not, otherwise, so easie for Satan to tempt persons, especially of Sacred Character and Function, to the Transgression of Divine Law, without first perverting their Understanding with false Notions, and Opinions; by means whereof they are made to think it, either no sin at all, to act contrary to what the Commandment of God requires of them, or at most but light, and *Venial* sin; which by another errour, no less dangerous than the former, they make no account of, nor scruple to commit, whensoever their passions, or corrupt Interest inclines them thereto. Neither can it be denied, but what through immoderateness of Disputation, what through vain subtilty of speculation, (wherein every one strives to exceed each other) what through presumptuous, and unadvised decision of matters, (not to say what *through direct compliance* with their own, or others, inordinate affections, for Interest sake) the Doctrine of the Modern Schools is extreamly much corrupted, and degenerated from the ancient Primitive purity, even in all the Heads of Christian Morality and Piety: of which, with God's help, a further account may be given in due time, and place. At present it may suffice, only to mention some few Maximes, that are, more than ordinarily was wont to be heretofore, put in practice, and pursued by the *Roman Court*. 20.

CONSISTORIAL THEOLOGIE;

OR, A

COLLECTION

OF

Some few of thoſe Corrupt, Uncatholick Maximes, *which are now in chief* Vogue, *and* Currant *at* Rome; *and by which the* Reſolutions *and* Proceedings *of the* Roman Conſiſtory *are at preſent governed.*

I. THat Catholicks may in ſome caſes ſo far diſſemble their Religion, as to deport themſelves, both in Religious Aſſemblies and otherwiſe, as Proteſtants, or any other Sectaries: Which Propoſition is variouſly defended by them.

Some aſſert abſolutely, that a Catholick living, or having occaſion to be, and abide in any Uncatholick Country, be it with Hereticks, Turks, or Pagans, if he be not known to be a Catholick, may without ſcruple conform himſelf exteriourly to all the Rites, and Cuſtomes of that Country, even in matters of Religion.

Others limit, and reſtrain this Liberty only to ſuch caſes, and times, wherein he is not bound *to make expreſs confeſſion of his Faith*: Which caſes being ſo rare, and ſeldom, as they are taught to be (*Viz.* when one is publickly queſtioned for his Faith before Authority, or the like) it comes to the ſame in effect with the former aſſertion, *Viz.* that where a Man is not known, nor ſuſpected to be a Catholick, or a Chriſtian, he may, if he will, feign himſelf an Heretick, or Pagan.

A Third ſort require the *Pope*'s Diſpenſation to do this; that is, to diſſemble their Faith; and certain it is, if any credit may be given to Prieſts themſelves, and to their own Writings, That the *Pope* doth grant ſuch *Faculties* to *Engliſh Miſſionaries*, (and no doubt to others too, where like cauſe requires it) and that *ore tenus*, by word of mouth only; which I ſuppoſe is for greater ſecrecy, and that the matter ſhould not be too generally, or publickly known: the *Pope* (I ſay) doth grant in ſuch manner Faculties to Jeſuits, (and other Prieſts) to diſpenſe with Catholicks for going to Church, and being preſent *Sacris & Ceremoniis Hæreticorum*, when they find it neceſſary.

II. That

II. That upon the ſame ground (*Viz.* the *Pope*'s Diſpenſation, or Permiſſion) *the Oath of Supremacy* is now alſo allowed to be taken by Catholick People; which was formerly held ſo Unlawful: and they give a reaſon for it, *Viz. becauſe there is now* (ſo they pretend when, and where they think good) *a better Underſtanding between the Court of England, and Rome, than hath been in former times.*

III. That for the avoidance of a greater Evil, which in prudent judgment is held to be *inevitable*, and *certain to come to paſs*, a *leſſer evil may be both counſelled* and *practis'd*; Underſtanding in Both caſes *the evil of ſin*: that is, 'tis lawful to commit a *leſſer ſin* for the avoiding of *a greater*, which by no other means can be avoided.

They uſually give examples of this in ſmaller matters; as if I know a Thief intends to rob ſuch a poor Man, as I cannot otherwiſe ſave from being robb'd, but by telling the Thief, where he may have a greater prize, *Viz.* by robbing a rich Man, I may both tell him where it is to be done, and perſwade him to do it, and the like. But who ſeeth not how eaſily the *Maxim* (if taken for a truth) may be extended to things of greater conſequence? As for example, the publick profeſſion and prevalency of Hereſie, being in the judgment of this Court *incomparably the greateſt of evils*, to hinder the growth, and eſtabliſhment thereof, otherwiſe *judg'd inevitable and certain*, what other evil and ſinful practices may not, by vertue of this *Maxime*, be allowed, and ſet on foot? as the raiſing of Diſſenſion, and War, the multiplying of Sects, and differences in religion amongſt thoſe who are already Hereticks? What Treaſons, what Maſſacres, yea even of Catholick people too, if they judge it may conduce, or be neceſſary for the rooting out of Hereticks?

IV. That the *Pope* under Chriſt is Lord, and proprietor General of the whole Univerſe; and that in order to the Adminiſtration of Chriſt's Kingdom upon Earth (of which he is held to be Supream and Perpetual *Vicar*, or *Vice-Roy*) he may diſpoſe of all the *Temporalties* of the World, as he thinks good; and that he hath the *ſame Dominion* in Things, as *Vicar* and *Deputy*, which Chriſt hath as *Soveraign*: and that by vertue thereof that Text of the prophet *Jeremias* (chap. 1. 10.) is literally true, and to be underſtood of him, *Conſtitui te hodiè ſuper gentes, & ſuper regna, ut evellas & deſtruas, ut diſperdas & diſſipes, ut ædifices & plantes*, with diverſe other Extravagancies of like nature attributed to him, juſtly abhorred and long ſince confuted, as well by Catholicks themſelves, as proteſtants.

However ſtanding yet, as they do, Uncenſured, and paſſing in the quality of *probable opinions* at *Rome* (where all *probable opinions* are alſo *practicable*, when occaſion ſerves) whoſe eſtate can be thought ſecure

(whether

(whether Princes or peoples, whether Sovereigns, or Subjects) from the miſchievous effects of them? what wicked and deſtructive practices may not the Conſiſtory, when they pleaſe or ſee occaſion, warrant and allow to be put in execution, by confidence of ſuch opinions? what fireing of Cities, Towns, Eſcurials, or Palaces-Royal; what betraying of Forts, Caſtles, Places, Ships, &c. what Robberies, what Murders, and Aſſaſſinations of Men, may not, upon this pretence, be perpetrated and done, with many other like out-rages both publick and private? *Omen avertat Deus*, God grant we may never feel the effects of ſuch opinions. But if the *Pope* be Lord of all (as they forbear not to profeſs, where they dare ſpeak their minds freely) and that he may diſpoſe of all *Temporals* (our Fortunes and Lives too) *in ordine ad ſpiritualia*, as they ſay, what may not this Nation, and all others in like condition with it, have juſt reaſon to fear?

V. That upon the ſame ground, (*Viz.* of being *Chriſt's Vicar upon Earth*) the Pope hath *Jus Belli* (the right of waging War, and of uſing Temporal Force) againſt all Nations and People, that live not in communion, and due obedience to the Church.

Now ſeeing he not only accounts us *Enemies*, and *Rebels*, but every Year, by his Bull of Excommunication proclaims us ſuch, and that we are commonly ſtiled *his Rebels* by thoſe that come from him; it is left to common prudence here likewiſe to conſider, what clandeſtine and treacherous miſchiefs may not, by order and direction of this Court, be practis'd againſt us upon this ſcore, remembring that of the Poet,

Dolus, an Virtus quis in hoſte requirit?

All courſes are held lawful to damnifie, and deſtroy a declared Enemy.

VI. That in order to the advancement of Religion, and as *Chriſt's Vicar*, the Pope may do whatſoever God can do, if it be in his power, that is, excepting only Acts of Omnipotency, and ſuch like; and particularly, that *in order to good ends*, he may make uſe of evil and wicked Inſtruments; and according as it is ſaid of God by Saint *Auguſtin*, that he doth *benè uti malis hominum voluntatibus*; ſo they talk of the Pope. The Pope may not (ſay they) by himſelf, or by others, bid any Man ſin; but knowing his inclination to ſin, he may effectually comply with it, and make *uſe of his ſin* to ſome good end of his own. Neither may he bid, or command any to tempt others to ſin; but knowing them to be ſo wickedly diſpoſed, that they will do it, he may place them in office, or put them in favour, and give them opportunity with Perſons, whom they may tempt, and whom he knows ſubject and apt to be tempted. This, they ſay, he may do, if it be judg'd expedient for the advancement of his better, and greater deſigns.

So

So that, if it be for the intereſt, or according to the deſigns of the *Conſiſtory*, that a Prince, or other Perſon in the State and Government, be made publickly odious, and contemptible, by reaſon of his Vices, the Pope (or rather the Conſiſtory and Court, in whoſe power the Pope is little leſs than captivated, as to caſes of this nature) by Vertue of this Maxim may ſet, or uſe its intereſt and power for the ſetting of ſuch Miniſters, and Servants about him, as ſhall daily tempt, and ſollicite him to evil, and to all manner of courſes, that may render him odious and contemptible to his people.

VII. That by vertue of Chriſt's words to Saint *Peter*, Matth. 16. 19. *Quicquid ſolveris ſuper terram, erit ſolutum in cœlis*, &c. The Pope may *diſpenſe with*, and *looſe* all bonds whatſoever betwixt Men, *that he ſhall judge expedient, and fit to be looſed*, in order to his Ends, as Pope and Vicar of Chriſt upon Earth. But enough hath been ſaid for the preſent of *Conſiſtorial* Doctrine, or Maxims. I return now again to my own *Propoſitions*, and ſay,

Propoſition XXI.

That in purſuance of theſe (and the like) falſe and nefarious *Principles*, and in further *neglect*, yea even *contempt*, and *defiance* of *their duty*, and of the true *means*, *order*, and *way*, by which they ought to endeavour the advancement of true Chriſtian Catholick Religion, *Viz.* Preaching, Exhorting, Charitably-admoniſhing, amicable, and friendly reaſoning, and the like, many of the Penſioners, and Miſſionaries of this Court, ſtick not, (where they dare be free, and open) to profeſs, that it is not *the Word*, that muſt do the work in *England*, but *the Sword*, and that the *Piſtol* will confute Hereſie more to purpoſe a great deal than *the Pen*; with other like ſpeech, which is obſerv'd ſometimes to fall from them, ſhewing (as I verily perſwade my ſelf) a moſt wicked, and hoſtile reſolution to be taken up by the Conſiſtory of reducing *England* (if ever they ſhall be able) to the Communion of the Catholick Church, and obedience of the Apoſtolick Sea, not by any fair, proper, Chriſtian and Apoſtolick means, or endeavour, but by Fire and Sword, Compulſion and Violence, and with all the Miſeries, and Calamities, that War and Foreign Tyranny can bring upon us; unleſs God of his Goodneſs in mercy prevent it. 21.

Propoſition

Propoſition XXII.

22. That to prepare the way to this work, and to facilitate the bringing about their deſign, it is their buſineſs at preſent, as much as may be, to keep up the Diviſions that are amongſt us in point of Religion, and by all arts, and means to obſtruct, and hinder a perfect reconciliation, and a firm Union betwixt his *Majeſty*, and the generality of his Subjects; that ſo all Parties remaining ſtill in the old Fewd, and at diſtance one with another, and all likewiſe more or leſs in diſguſt, and diſaffected to the Royal Government, and Intereſt, we may all, for want of Union amongſt our ſelves, be the more eaſily ſubdued, when time ſhall be, to the yoke they are making for us.

Propoſition XXIII.

23. That therefore to prevent the hideous miſchief, that will certainly, firſt or laſt, follow, and fall upon this Nation, through the wicked practices, and induſtry of this Party, if timely care be not taken to the contrary, and to diſappoint the deviliſh deſigns of thoſe, who machinate, and project ſuch miſery to us, the only, and moſt effectual means (under God) would be, if all True hearted *Engliſh*, of what Judgment ſoever in point of Religion, could be perſwaded timely to unite both *Counſels* and *Affections*, (for one of Theſe, without the other, will do but little good) and to be jealous of every thing, or motion, that tends to diſunion, either of the Subjects from their Sovereign, or of the People amongſt themſelves.

Propoſition XXIV.

24. That this Union can never be permanent, and cordial, unleſs ſome convenient Liberty of Conſcience, and Free-exerciſe of Religion, (at leaſt in private) be granted to all Diſſenting Parties whatſoever, without exception of any, that profeſs themſelves Chriſtians.

Propoſition

Propoſition XXV.

That this Liberty granted, and a perfect Union of all *Engliſh* hearts following upon it, would, with God's help, effectually ſecure us againſt all evil practices whatſoever of this nature, and more diſappoint the deſigns, and counſels of our enemies, than any other courſes, or counſels, that can be taken by us: and it being likewiſe a thing ſo conſonant to the common grounds of Proteſtant Religion, it cannot well be oppoſed by any Proteſtant, nor would be, I verily believe, if once well ſet on foot, by any Perſons, but ſuch as care not, how much they Sacrifice the Peace, and publick Welfare of the Nation, to their own Pride, Paſſion, and worldly Intereſts. 25.

Propoſition XXVI.

That therefore, the depoſing of all animoſities, rancour, and ill-will againſt one another upon the account of any differences in Religion, is a thing to be wiſh'd, pray'd for, and endeavour'd by all ſorts of People, that pretend to Religion, as a thing far more conſonant to Chriſtian Piety and Charity, and moſt conducing to our preſent, and future ſafety: and eſpecially that great prejudice, which too many *Engliſh* are apt to have againſt thoſe of *the Roman Catholick perſwaſion*, if they rightly conſider'd the matter, both Charity and Prudence would perſwade them at length to lay it aſide; ſeeing it hath hitherto ſerv'd for nothing, nor ever will ſerve to any other effect, than to be a plauſible, and eaſie means for Ambition, Covetouſneſs, Cruelty, and Hyocriſie, to advance themſelves into Power, and to exerciſe their Tyranny over us. A Truth, which this Nation hath been taught by ſo late and ſad experience, that we cannot think, many Perſons will be found in the whole Nation to diſpute it. 26.

Propoſition XXVII.

Wherefore verily judging it an Expedient moſt fit for the general, and ſecure Settlement of the Nation in Peace and Safety, I ſhall take the boldneſs to wiſh, That Liberty of Conſcience to all Chriſtians profeſſing Faith in God, and in our Lord Jeſus Chriſt according to the Scriptures, 27.

were by Act of Parliament made such *a Fundamental Law of State*, as that it ſhould be Treaſon, or a *Premunire* Unpardonable, for any Perſon in time to come, whether in Parliament, or out of Parliament, to ſpeak againſt it, or to wiſh, motion, or argue for the Repeal of it.

Propoſition XXVIII.

28. That in ſuch caſe it would be the duty of us Catholicks, in order to our having the benefit of the general Indulgence, and Liberty aforeſaid, to be willing and ready at all times, to give the State *ſufficient aſſurance of our Fidelity*, and *Loyal Affections* to his Majeſty, and the preſent Government; and of our having nothing to do with the Pope, Conſiſtory, or Court of *Rome*, in any thing relating to *Temporal Affairs*, or the Government of State, but only in *Things Spiritual*, and pertaining to our *Faith* and *Conſcience*.

Propoſition XXIX.

29. That though *the Oath of Allegiance* already by Law eſtabliſhed, be in it ſelf both *ſufficient* and *fit* for this purpoſe, and the taking thereof by us Catholicks undoubtedly conſiſtent with the Catholick Faith which we profeſs, and with the duty of good Subjects; yet becauſe ſome cavillatory Objections are made againſt it, and the Pope, upon miſ-information, hath by *ſome private Breves* forbidden the taking of it, to prevent all ſcrupling and diſpute about the matter, it might be wiſh'd (perhaps) that a new Oath might be fram'd, comprehending as particularly and expreſly all things pertaining to Temporal Allegiance, as the Wiſdom of Parliament ſhould think fit to preſcribe: But withall by an expreſs *Proviſo* declaring, that notwithſtanding any words in the Oath, we are left free to acknowledge, and give that reſpect to the Pope, as *chief Paſtour of the Church*, which according to the Principles of our Faith is known to belong to him, that is, in matters *meerly ſpiritual*, and pertaining to Faith, and not in *Temporal Affairs*: wherein his Authority, *Jure Divino*, is nothing at all out of his own Territories: And as for that which he claims *Jure Eccleſiaſtico*, by vertue of ſome Canons, or by Preſcription, Cuſtom, *&c.* we doubt not, but theſe being all Titles of *Humane Right* meerly, the power grounded upon them may, upon juſt reaſons, be limited, ſuſpended, or abrogated, by the Sovereign Authority of each Nation, Kingdom, or State, reſpectively for it ſelf;

and

and as *de facto* in this, and divers other Christian Kingdoms and Countries, even of the *Roman* Catholick Communion, it is abrogated, or not acknowledg'd.

Proposition XXX.

That as the World goes, and the Inclinations of People generally are, the Parliament (we think) needs not much to fear, that upon granting Liberty of Conscience to *Roman* Catholicks, as well as others, their Numbers should much encrease in the Kingdom; and though they should encrease, yet the State being assured of their Allegiance and Fidelity, what harm could come of it? Harm indeed may come in time by the multiplying of *Church-Papists* among us; that is, of such Men, as having for their Temporal Ends, more than out of any good Faith been secretly reconciled to the Catholick Communion, are yet allowed by their Reconcilers to go to Church, and carry themselves exteriourly in all points, as Protestants. From these (possibly) there may be danger, and a just ground of fear, lest they should be too apt to serve Designs, and Interests, not much tending to the Nations good. But from such, as meerly out of Conscience, the better to serve God, and save their Souls, (at least as we verily think and believe) become Catholicks, and when they are such, do make open profession of their Faith in due time and place, (as every true Christian ought to do) what evil can be fear'd? especially having also given Legal assurance before some Magistrate of their Loyal mind? 30.

Proposition XXXI.

Wherefore, to prevent all manner of Inconveniences, that might otherwise come from such Persons of our perswasion, as do dissemble their Faith, and feign themselves Protestants, when they are not; as likewise the evil practices of any other *disguised Instruments*, which the Consistory, or their Partizans may employ, and maintain amongst us, it is humbly proposed and wished, that in the condescension that shall be made to us (*Roman* Catholicks) for *Liberty of Conscience*, it be expressly provided, and enacted by Law, that all Persons of that Religion, not already notoriously known to be such by their professed Recusancy, shall, in such manner, as the Parliament shall prescribe, and within a certain time limited, under pain of Death, before some publick Magi- 31.

 strate,

ſtrate, profeſs and declare themſelves to be what they are in point of Religion; as alſo what their quality is, whether Lay-people, or Eccleſiaſticks, or Religious: and if Religious, or Church-men, that they be bound indiſpenſably by Law to wear the Habit proper to their Calling, and Order; or at leaſt ſuch an enjoyned Clerical Habit, as may ſufficiently denote what they are to others: and that for any Eccleſiaſtical, or Religious Perſon of the *Roman* Communion to be taken publickly, that is, out of their own houſe, or ordinary dwelling, in any other Habit, than ſuch as is preſcrib'd, that it be made Death, or perpetual Impriſonment to him. But I return to my proper matter.

Propoſition XXXII.

32. I ſay therefore farther, that beſide *Home-bred*, and *Domeſtick Agents* (as I may call them) which the *Roman* Conſiſtory uſes, and has at command in all Countries, and Courts of Chriſtendom generally ſpeaking, and which under various Forms, and Maſques do with inceſſant diligence, and induſtry drive on, and promote Conſiſtorial Intereſts and Deſigns *by Land*, That Court wants not her like Inſtruments *abroad at Sea*, to act for her, and ſerve her, as occaſion offers it ſelf, *there alſo* no leſs than *at home*: concerning whom I hold it neceſſary, and a part of my duty, ſo well as I can, to caution my dear Country in a few words, and to that end to preſent her Theſe following Remarques.

Propoſition XXXIII.

33. It is undoubtedly certain, that the *Jeſuits*, partly by themſelves, and partly by their *Factours*, *Correſpondents*, and *Truſtees*, are the greateſt Merchants at this day in the World, and the richeſt Society in Chriſtendom; (though they *Vow*, and *Profeſs Poverty*) I mean the richeſt, and wealthieſt company of Men that are to be found in Chriſtendom, United in one common Body, and Partners in one common Stock, under one common Purveyour, or Adminiſtratour; who is their *General*, together with his *Aſſiſtants*, reſiding at *Rome*; and that either in their own Perſons, or by their *Factours*, *Confidents*, and *Truſtees*, they do drive a great, conſtant, and gainful Trade of Merchandiſe, *both by Sea and Land*, in, and to all Parts of the World, where they find it commodious for them: and more particularly in thoſe Parts, from whence rich Commodities come, and where other Merchants have leaſt Liberty of Trade;

as

as in *China*, and the Countries lying that way, the *American Indies*, &c. And how much this Society is link'd in common Intereſts, and what Servants the *Jeſuits* are of this Court, is not needful to ſay.

Propoſition XXXIV.

That therefore by means *of them*, and of their *Factors*, and *Dependents*, it is always (morally ſpeaking) in the power of the *Conſiſtory* to procure what Quarrels at Sea they pleaſe, amongſt Merchants, and others, and in conſequence thereof to ſtir up Wars between Princes and States by Land. The truth of which Remarque, I make little doubt but would clearly enough have evidenc'd it ſelf, if, when time was, it had been well examin'd, what kind of Perſons they were, (Maſters, Commanders, and others) who own'd, and managed the Ships on either ſide, that were firſt, and moſt forward in giving occaſion of our late Wars, and differences with the *Dutch*; and will likewiſe evidence it ſelf, whenſoever juſt enquiry ſhall be made into the original cauſes, and occaſions of the preſent War betwixt the *French* and them. If the buſineſs were well look'd into, all would be found (probably) to be but meer *Merchants pretenſions* one upon another; and thoſe too (perhaps) more than half-Jeſuited. I might mention alſo their ſo confident, and early giving out, that the late Peace concluded betwixt the *Engliſh* and *Dutch*, *would not laſt long*. A word ſo rife in the mouths of ſome of their Partiaries, and of ſuch an ominous ſucceſs, as ſhewed their inſight into affairs of that nature, was ſomething more than of right belong'd to them, or than is ſafe for the Peace of Chriſtendom. 34.

Propoſition XXXV.

That the ſaid Jeſuits being ſo rich alſo *at Land*, (as 'tis moſt certain they are) and Maſters of ſuch Vaſt Summs of Money, beſides other Unknown Poſſeſſions, they are able not only to contrive, but alſo to carry on, to foment, and abet whatſoever ſeditious, and turbulent deſigns they ſee conducible to their ends, and to the ends of the Conſiſtory from whom they come: Whoſe *Maxim*, and *chief Policy* (as hath been ſaid) is *to divide, as much as may be*, that ſo themſelves may more *eaſily rule*, and make their advantage of *the Diviſion*. 35.

Propoſition

Propoſition XXXVI.

36. That by their ſaid enormous, and both *unlawfully gotten*, and *unlawfully poſſeſs'd* Wealth, it is not to be thought, but the ſaid Jeſuits do maintain their Emiſſaries and Agents alſo, in all parts (generally ſpeaking) both City and Country, and with all Parties, where they find opportunity: Whoſe buſineſs is, under the allowed diſguiſe, or liberty of feigning themſelves of what profeſſion, and party in Religion they pleaſe, firſt to inſinuate themſelves into the affections of thoſe they have to treat withall, and then to ſow the ſeeds of Diſcord further in their minds, incenſing Parties one againſt another, and All, ſo much as poſſibly they can, againſt the preſent Governments, and chief Governours, both in Church and State.

Propoſition XXXVII.

37. That by this means, that is to ſay, by their Wealth, and by ſuch *Inſtruments* and *Helpers* as their *Wealth* procures them, it may not a little be fear'd, they are able to make what Perſons they pleaſe *publickly odious*, or *publickly acceptable*, according as they find it to be uſeful for them, and according as ſuch Perſons are likely to ſerve, or obſtruct their Deſigns: and conſequently that they may have too great an influence even upon the Election of Parliament-men, (eſpecially as to Cities, and Burroughs, if People take not better heed in their chuſing) and be able thereby, more or leſs, to fill the Houſe with Perſons of what paſſions, and what principles *they think good*, rather than *what the good of the State, and Kingdom requires*. May I not add hereunto that which report ſpeaks, (but does not, perhaps, intimate the true cauſe, and origin, from whence the inconvenience ſprings) *Viz.* the procuring ſo many young Gentlemen to be choſen Parliament-men, void of competent *experience* for ſuch an employment, and fit only to make up a Number, and to be miſled by others?

Propoſition XXXVIII.

38. That the *Engliſh* Jeſuits alone, if their Wealth be equally diſtributed among them, and that they be *alike rich* in all parts of the Kingdom, where

where they have reſidence, are able by their Wealth (not to ſpeak of their Intereſts, and other practices) are able (I ſay) by their Wealth and Money only, to bring an Army of Rebels into the Field againſt their King and Country; and when they ſee their time, 'tis to be fear'd will do it, if their practices be not more timely diſcern'd, and prevented: which Army ſhall march under the notion of Presbyterians (perhaps) or Independents, Anabaptiſts, Quakers, or perchance, if any ſuch can be found out, upon ſome more plauſible, and popular account, but *really gather'd together* by their (*viz.* the Jeſuits) practices, and governed by their Counſels, and ultimately tending to the bringing about of their Deſigns: which are to ſubdue both Presbyterians and Independents, and the whole Nation at laſt to their own Ambition and Intereſt.

Propoſition XXXIX.

That in order to ſome ſuch wicked deſign, in time to be put in execution, and to no good end it is, or can be, that ſo many of the *French* Nation (if reports ſpeak true) are permitted to come over, and to ſwarm ſo amongſt us, both in the City, and in other parts of the Nation, where it is opportune for them to be: it is, I ſay, to no other end, than to be aſſiſtant, when time ſhall be, in ſome Hoſtile deſign againſt this Kingdom; and in the mean while to fit themſelves for it, to learn the Language, to acquaint themſelves with the ſite and condition of the Country, the common Roads, all great Towns, Cities and places of Strength, &c. that afterward they may be fitter for Service, and as need ſhall require, the better act in the quality of Natives, or Home-bred People, Independents, Presbyterians, or others; Serving their turn thus far alſo at preſent, that they give ill-affected people occaſion to think ill, and ſpeak ill of his Sacred *Majeſty*, and the Duke his Brother; as if they diſtruſted the fidelity of their *Engliſh* Subjects, and intended by degrees to bring in Strangers upon us, and by their Inſolency to ſecure themſelves, and awe the Nation: and out of the Peoples general diſſatisfaction at theſe apprehenſions and fears (be they real, or but imaginary) theſe *Boutefeux* (caſters of ſeditious Wild-fire amongſt us) are not to be taught how to make their further advantages, as occaſions ſerve them. So that unleſs God in mercy prevent, by awakening the People to ſee their true, and truly common Intereſt (which is a timely and firm Union of all diſſenting Parties whatſoever, in ſuch manner as has been ſaid, and a good 39

Underſtanding

Underſtanding fix'd betwixt his Majeſty, the Parliament and People,) it is very much to be fear'd, that firſt or laſt they will be able to bring their miſchievous Counſels to effect, and involve this Nation in the greateſt of miſeries and troubles: it being their inhumane, and cruel Maxime, which, where they dare ſpeak their Thoughts freely, they ſtick not to profeſs and avow, Viz. *That this Nation muſt be humbled in ſuch manner, or it will never learn the Obedience it ought.*

Propoſition XL.

40. The premiſes conſidered, *Viz.* That the Jeſuits are grown every way ſo powerful, or able to do miſchief, and are ſo obliged to the practice and procurement thereof by the corrupt Intereſts (both of their own and other Men) to which they have devoted themſelves; and ſeeing they do not mind the advancing of the true, Chriſtian Catholick Religion in any ſuch good, ſincere, proper, and lawful manner, as they ought, but mind only and purſue their private *Intereſts*, *Eaſe*, *Honour*, *Profit* and *Power*, &c. making uſe of Religion only to get Wealth, and by means of that, by degrees to ſubdue all Parties, and all Intereſts to their own, which is the worſt of all: Theſe things (I ſay) duly conſidered, I ſee not, but it may be the juſt wiſh even of Catholicks themſelves, (ſo many of them as have any true Senſe of Humanity, and do cordially wiſh well to their Neighbours, and the Nations peace and proſperity,) that ſome courſe could be thought upon, for the effectual expulſion of the whole Order of them out of his Majeſties Dominions; at leaſt ſo many of them as ſhould not give ſufficient aſſurance to the State of their having no Commerce, nor holding any Intelligence, or Correſpondence, mediate or immediate, by themſelves or others, with the Conſiſtory, Court, or City of *Rome*, or with any perſon Reſident, Inhabitant, or belonging to any of theſe: and if thoſe of the other Orders, *Viz.* Saint *Bennet* and Saint *Francis*, &c. might in like manner (except before excepted) be ſent away with them, it would be ſo much the better: Theſe *Orders* being the chief Confidents of the *Roman* Court, and the only Perſons (to ſpeak on) that are uſed for the executing of *Conſiſtorial Counſels* and *Reſolutions*, both within Chriſtendom, and without. For they publickly boaſt of their Numbers in all Parts of the World: but eſpecially in relation to *England*, and his Majeſties other Kingdoms, and Dominions:

minions: which God preſerve in Peace, and always defend from the direful effects of whatſoever Traiterous Plots, Machinations, and other miſchievous Practices.

Propoſition XLI.

Amongſt which the late ſad Diſaſter happening to the City of *London*, (not to mention divers others of like nature happening in other places ſince) if it were a practice of any humane contrivance, and not a meer Judgment of God from Heaven upon us, cannot reaſonably be thought to have been the project, or practice of any other Men than theſe, and to have come originally from *Rome*, and the *Conſiſtory* there: who beſide the bad Principles already mentioned, which legitimate ſuch doings at all times, that they judge it convenient for their ends, were (without doubt) willing to ſignalize that Year (1666) with ſome remarkable miſchief done to Proteſtants, in check to the Phanſies of ſome in that Party, who have had the confidence to affirm, and as it were to predict, that in this Year *Rome*, and (their pretended Antichriſt) the Pope, ſhould be utterly deſtroyed. 41.

Propoſition XLII.

That in Juſtice therefore our indignation at the fact ought to bend it ſelf upon thoſe, that were the original contrivers of the miſchief: neither ought we to think of cutting the throats, or maſſacring all the Papiſts in *England* for the faults of them at *Rome*. But if it be found neceſſary, that we ſeek revenge, it ought to be endeavour'd *by way of retaliation* upon the place, from whence the Deviliſh counſel came: the generality of *Engliſh* Papiſts, and even of Prieſts themſelves (if their profeſſions may be believ'd) being as innocent in the thing (both as to practice and opinion) as any other of his Majeſties Subjects, except before excepted, *Viz.* ſome Jeſuits and Jeſuited Monks and Friers, with a few others, which depend on theſe for Penſions and ſubſiſtence. Whom as I cannot in particular accuſe, ſo neither will I, for the reaſons already given, undertake for their innocency. And if there be any, that will not give ſuch Teſtimony of their innocency, and of their abhorring ſuch practices, as the wiſdom of Parliament ſhall require of them, in God's name, let them be taken for guilty. But let not the Innocent ſuffer with the guilty. 42.

Propoſition XLIII.

43. That the *Roman Court*, or *Conſiſtory*, making her ſelf the publick Patroneſs of *Opinions* and *Doctrines*, whereby ignorant and ill adviſed people are not only *allowed*, but alſo *invited*, *animated*, and encourag'd, *under pretence of religion*, and *with opinion of merit*, or *doing a work acceptable unto God*, to concur, and act in Villanous, and miſchievous practices, ſo injurious, and ſo prejudicial to all Chriſtians, both Princes and people, is in all juſtice reſponſible for the miſchief done, and may be by the injur'd parties, if it be in their power, juſtly forced to make reparation: and that it would be no impiety, or ſin, nor incurring any juſt cenſure, for Subjects, even of the *Roman* Communion and perſwaſion, to bear Arms in ſuch a War; the ground thereof being firſt legally evidenced, and declar'd to the World.

Propoſition XLIV.

44. That if we obſerve Equity and Moderation in our proceedings, we may, with God's help, promiſe to our ſelves probable ſucceſs in any juſt, and honourable Undertakings that way; being firſt well and firmly united among our ſelves at home, and with Friends abroad. But if Paſſion, or Fury tranſport us otherways, and particularly to any reſolutions prejudicial to his Majeſties Sacred Perſon, or juſt Rights, or the well ſetled Government of the Nation, or to the execution of any tumultuary Violence, or cruelty, upon any particular perſons, only upon general ſuſpicion, or becauſe they are *Roman* Catholicks, certain it is, that in ſo doing we ſhall but give our Enemies further advantage againſt us, and involve our ſelves in greater, and more remedileſs Troubles, than we can foreſee. By Union, and Equitable, orderly proceeding, (if we find juſt cauſe to act any thing that way) we may with God's help and aſſiſtance be able, in ſome juſt and honourable ſort, to vindicate our Nations honour, and take account of thoſe, who, without any provocation given, ſhall be found to have machinated ſo baſe, and wicked an injury to us. But by factious and precipitate proceedings here at home, we ſhall but bring farther miſeries and calamities upon our ſelves. For, let the Nation be well aſſured of this Truth, *That whatſoever Indications they have of this matter, they come originally from them, who were the chief Actors in it*; and that as in plotting and executing ſuch a miſchievous work, they intended

intended principally to give an occaſion of ſome future rupture in this Nation; ſo in the Indications they make thereof, they look at nothing more, than that it ſhould put us into an Univerſal Diſtemper, and in fine drive us on to ſome ſuch violent reſolutions as above-ſaid: out of which they will be found (we fear) much more ready to make advantages, than we ſhall be to remedy, or prevent the miſchief, when diſturbances are once begun.

Propoſition XLV.

That ſeeing it ſufficiently appears by a Book called, *The Memorial*, &c. written long ſince by Father *Parſons* of the Society, in *Spaniſh*, that the Jeſuits deſign is, when they ſhall get power into their hands, to reduce all Church-revenues, eſpecially the greater, *Viz.* Biſhops, and Dean and Chapters Lands, with the Lands belonging to Religious Houſes (as they ſhall be gained) into one common Stock, or Treaſury, to be managed and diſpenſed out by Commiſſioners, appointed (indeed) by the Pope, but (no doubt) nominated, or as good as nominated by themſelves: and ſeeing this deſign, beſide the open and moſt execrable Avaritiouſneſs of the Projectors, which it ſpeaks, doth neceſſarily ſuppoſe, and threaten an utter diſſolution, and aboliſhment of the True, Right, and Apoſtolick Government of the Church by Biſhops, and Arch-biſhops, *&c.* That therefore the better, and more effectually to obviate ſuch their wicked purpoſe and intention, it were to be wiſh'd, that for all time to come it be made Treaſon, or highly criminous and penal, for any perſon, whether within or out of Parliament, to move, or plead for the alteration of the Church-government by Biſhops, and Arch-biſhops, as it is now by Law eſtabliſhed, and hath been *always accuſtomed* in this Nation; and that all perſons frequenting *the Publick Churches* and *Divine Service* therein appointed, be made ſubject to the ordinary Juriſdiction of Biſhops, according as it hath been wont to be exerciſed in the Reigns of Queen *Elizabeth* of famous memory, and of King *James* her Succeſſor, and of our late dear Sovereign, King *Charles*, the Glorious Martyr of Monarchy, and Juſt Government. 45.

Propoſition XLVI.

That a ſevere Law were likewiſe made for the preſerving of Church-Lands (ſo lately and happily recovered out of the hands of Sacriledge) 46.

and all Sacred or religious Revenues whatſoever, ſo much as may be, to their proper uſes; and that it be made highly criminous and penal, to move for the ſelling of the ſaid Lands, or applying them to any other uſe, than by the Laws of their Foundation, and of the Kingdom reſpectively, is already appointed.

Propoſition XLVII.

47. That it is not much to be doubted, but the project (now again ſet on foot) for alienating of Church-Lands, to help to pay the publick Debts, if there be any truth in the report, (which the palpable and apparent iniquity of the Thing renders ſcarce credible) is, in the origin thereof no better than a *Fourbe*, and ſubtle practice of the Jeſuits, by that means with the Help of their Agents, and Truſtees, to inveſt themſelves of the beſt part of them, as ſome think (upon how good grounds, I will not take upon me to ſay) they have long ſince done, and ſtill continue to do, of the Tribute of *Hearth-money*. And when all is done, the Kingdom ſhall have as much eaſe in Taxes, and Publick Charges, as it had in *Harry* the Eighth's time, by the diſſolving the Monaſteries, and Houſes of Religion.

Propoſition XLVIII.

48. I meant only to inſiſt upon ſuch matters, as related to the Church, and State of *England*: otherwiſe I could willingly enough have added more, of the like evil practices, which (for my part) I cannot but a little ſuſpect, that the ſame parties (*viz.* thoſe of the *Roman Court*, and its *Emiſſaries, Agents*, &c.) do uſe in other Foreign Countries; and particularly in that ſo important buſineſs of *Candia*, ſo long, and ſo hard beſieged by the *Turks*. I profeſs to you (Gentlemen) and to all the World, if you think fit, I cannot free my Thoughts from frequent ſuſpicions, and fears, that even in this great affair of *Candia*, the *Conſiſtory* proceeds not ſo faithfully, as it ſhould, to the Intereſt of Chriſtendom, and of thoſe brave Men, who have to their immortal fame and merit ſo long defended it; correſponding contrariwiſe, more or leſs, with thoſe of the *Divan*, and being, if not more willing it ſhould fall into the *Turks* hands, than otherwiſe, yet they are indifferent in the caſe, and care not much though it do. That which makes me have this apprehenſion, are Theſe General Obſervations following.

Firſt, I do certainly know (if their own reports be of certain credit,

as

as I doubt not but they are in theſe matters) that the Jeſuits have got a very conſiderable Intereſt even at *Conſtantinople* (and I believe even in the Court it ſelf) by their cunning, and compliant addreſſes, their diſſembling in religion, where they ſee cauſe, and allowing others to do ſo: ſo that there wants no means of entertaining correſpondence, if the parties be willing.

Secondly, I obſerve, that the *Perſian* (the *Turks* conſtant enemy, and who is known ever upon ſuch occaſions as this, to have found opportunity, and ſome pretence, or other, to invade his Dominions) doth not in all this time of his Enemies being ſo deeply engaged here, in any ſort ſtir againſt him. But 'tis alike certain, the Jeſuits are not a little prevalent in that Court too, and may (for ought any Man knows to the contrary) by their practices and arts, help to ſtave off ſuch reſolutions in favour of the *Turk*.

Thirdly, the *Pope*'s Gallies, ſent the laſt Summer to their Succour, under the command of his Nephew, ſo unſeaſonably and haſtily returning, as creditable report ſays they did, and carrying off with them the Gallies of *Malta* and *Sicily* alſo; and thereby leaving the Seas free for the *Turk* to ſend Supplies to his Army; which by their faithful and conſtant attendance upon that Service (as 'twas hoped they would have done) might, with God's bleſſing, have been hindered: What can all this ſignifie, but the cold, and uncordial affections, which was on that ſide, towards the ſafety of the place!

Fourthly, the like ſudden return alſo of the greateſt part of the *French* Succours, lately ſent, upon a diſguſt taken (as they ſay) by their General at ſome diſappointment he met with, which was occaſion'd by the *Conſiſtory*. Neither can I have any other thoughts, concerning the preſent return of the Duke *de Navailes* with the Succours laſt ſent, than as proceeding from the prevalency of *Conſiſtorial* Counſels, both in the *French* Court, in their Ships at Sea, and, perhaps, even at *Candia* it ſelf.

Laſtly, becauſe that to be ſo *indifferent*, and *prevaricating* in the buſineſs is conſonant enough to the Principles they go upon in other caſes, meaſuring and doing all things according as Temporal Intereſt leads them, and nothing without it, or out of any good, and pure motives of religion. If it be demanded, what Intereſt the Pope, or Conſiſtory can have to advance the *Turkiſh* power, I anſwer, very much. I do not mean ſo far to advance it, as to bring it over near themſelves. They are wiſer than to do ſo: But to detain it upon the Frontiers of Chriſtendom, and there to ſuffer the *Turk* rather to gain, than loſe ground, I muſt confeſs, I am more than half of opinion, it may be both the Intereſt, and the deſign of *Rome*: and that for this end; namely, that in caſe Chriſtian Princes

ſhould!

ſhould go about at any time, by the Authority of a General Council, effectually to redreſs the many abuſes in Religion and Church-government, which are countenanced and ſupported by the corrupt Doctrine, and bad example of that Court, they of the Conſiſtory may have the *Turks* power at hand to let in upon them, to diſturb the work. A thing of no great difficulty for the *Conſiſtory* to procure by their practices and Miniſters in the *Ottoman* Court, and which without doubt they will do, whenſoever ſuch a caſe happens, if good heed be not taken. And therefore (I ſay) they care the leſs at preſent to permit the *Turks* reducing of *Candia*, and thereby making himſelf maſter of the whole Iſle of *Crete*, knowing they ſhall have him ſo much the nearer amongſt us. Whereby alſo the *Roman* Agents, living diſguiz'd at *Conſtantinople*, gain ſo much the more credit there with thoſe they treat with, and advance their Intereſt in the *Ottoman* State and Councils.

Whereas, on the other ſide, if the *Conſiſtory* were faithful in the caſe, and would permit his Holineſs to give that aſſiſtance there to himſelf, which he well might, and alſo to exhort Chriſtians ſo effectually to the defence of it, as he ought; and that Chriſtian Princes would rightly apprehend the occaſion which God gives them, and ſend their Succours thither in ſuch unanimous and conſiderable manner, as the *place*, and *cauſe* doth moſt juſtly require, This Noble and Renowned *Candia* might, by God's merciful Providence and Favour, prove a Rock, whereon the whole Power of the *Ottoman* Tyranny ſhould, in fine, ſplit it ſelf, and Chriſtendom be reſtored to its juſt, primitive, and moſt to be wiſh'd for Liberty. But alas! private Intereſt rules, and prevails too much every where, for ſuch good and publick reſolutions to be taken to any effect.

POST-SCRIPT to the precedent Matter.

'*The place is now loſt, and yielded up to the* Turks; *but with ſuch evi-*
'*dent Symptoms of ſome ſecret Treachery amongſt the Defendants, cauſing*
'*diſunion of Counſels and ill-management of Affairs; as do not at all leſſen*
'*my former ſuſpicion. And as I do very eaſily believe what I have heard*
'*ſaid,* That the loſs of it was the Death of the laſt Pope, *ſo I do as little*
'*doubt, but, if the Truth were known, he griev'd not more for the loſs of*
'*the place, than that it was loſt by ſuch* Means *and* Contrivances, *as he*
'*out of Piety would, but through the prevalency of contrary Counſels in his*
'*Court, was not able to hinder.*

Propoſition

Propoſition XLIX.

A freſh occaſion I have of like fear, from the *Turks*, (laſt Summer) ſo eaſily taking of *Caminiec*, in the Frontier Provinces of *Poland*. A place heretofore accounted, and found to be impregnable to all Infidel Powers, whether of *Turks*, or *Tartars*, and a great Bulwark of Chriſtendom on that ſide; now rendred, as it were, upon Summons. The pretence for it is want of, and ſome Caſualty happening to their Powder. But the like accident happening, and occaſioning the loſs of *Candia*, I muſt confeſs, I can hardly forbear to apprehend, from the like caſualty ſome like Treacherous practice, procuring both the one and the other misfortune; and that the loſs of this place, together with ſome conſiderable part of their Country, may be but a gentle chaſtiſement of the *Poles*, procur'd them by the *Conſiſtory*, for the little regard they are ſaid to have had, in the late Election of their King, to the *Excluſive*, that was pretended unto in that affair, by the Pope's *Nuncio*. It hath been (I know) an imputation laid very much upon the *French* Counſels, of calling the *Turk* in upon Chriſtendom; which their ſingular promptitude, and zeal upon all occaſions moſt conſtantly, and to their great honour ſhewen, even above other Nations, of engaging and hazarding their Perſons againſt thoſe Infidels, ſeem to me very juſtly to confute: The *French* (I ſay) have hitherto ſuſtain'd that imputation, when the real guilt of ſuch a wicked practice was (it may be fear'd) elſewhere to have been found; even ſo far, as that with time and the dexterous management of their Counſels, the *Conſiſtory* hath now brought things to that paſs, That the *Turk*'s power is become effectively little elſe, but a Rod in the *Pope*'s hand, to laſh Chriſtian Princes (and others) withall, whenſoever that Court ſhall judge they deſerve correction. And the poor Proteſtants (with many others) in the Countries of *Sileſia* and *Moravia* felt it ſo, in the late War of *Hungary*; when the *Turks*, by treacherous conduct, made that lamentable Inroad into thoſe parts of the Emperour's Dominions. 49

Propoſition L.

Not to mention the horrible Devaſtations, and conqueſt made of the whole Kingdom of *China* by the *Tartars*, and other barbarous People, ſome Years ſince. Certain it is by conſent of all, the Jeſuits have gain'd 500

now

no inconsiderable footing in that Nation; and by their own reports were no *Strangers* to the several *Invaders*, but rather *well known* to them, and *gracious* with them: which can hardly be thought to have come *by chance*, or *of nothing*: but rather to have been the effect, and remuneration of some good offices, and service done by the Jesuits there, in favour of the Invaders, as (perhaps) giving them Intelligence, inviting, or encouraging them to come, helping to conduct their Armies, *&c.* For my part therefore I must freely confess, I cannot but apprehend the business of that Invasion to have proceeded *from the same common source of publick Troubles, which others more near us have done*: and that it was nothing else, but the *Consistories* practick Gloss upon that Text of *Hieremias* the Prophet, already alledged, *Ecce, constitui te super Gentes, &c.* managed, and procur'd by their Partizans the Jesuits, in order, no doubt, to the propagation of the Catholick Faith, as they will pretend; but withall *to humble that stiff People, the Chineses*: who will not (it seems) be converted by those milder ways of *condescension*, and *Temporizing with them* in their *Heathenish Customes*, nor with *European Knacks* and *Rarities*, (which, by report, have been too great a part of the *Means* their Converters have hitherto used towards them) and therefore must be dealt with, and made to submit, by the more powerful (but certainly less proper, and most Antiapostolick) way of War, and Tumults, Desolation, Misery, Bloud-shed, and the like. The same course, which, first or last, they will take with this Nation, if God in mercy prevent not, by awakening our chief Governours to look well to their own and the publick safety; and especially to the cementing those Breaches of Publick Concord, and Unity in this Nation, which by the malice of the Devil, and the wicked practices of these Men, have been long since made amongst us, and are still kept up, carried on, and promoted for cursed Interests sake.

But I forget, how much I am troublesome to you, my *Honoured Friends*. Wherefore humbly commending what I have writ to your favourable Interpretation, and my self most heartily to your good Thoughts, and Prayers, I rest, your very humble and obliged Servant,

N. N.

First Written, *April 12th.* 1669.

Revised, with some small Additions, *Septemb.* 2. 1679.

FINIS.

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